THE LASHER proved LYAR.

OR,

The Beadles LASH laid open.

In a short Reply to a slight Pamphlet ushered into the world with the scurrilous Title of, *A Lash for a LYAR*, discovering the vanity of *William Jennison*, with his ungodly abuse of

Thomas Tillam, Minister of Christs Gospell.

I Know 'tis no new thing for Professors to (*Lash* or) smite with the tongue, and devise devices against Gods Ministers: But wo to that evill servant who shall be found (*lashing* or) smiting his fellow-servants, like this abusive Beadle, much fitter to converse with those Salvages or wilde Heathens in *America* (from whence he came) then with any civill man. Jer. 18. 81. Mat. 24. 48. Psal. 120. 3, 4.

It is my mercy that the Litigious Title of my sordid adversary hath rendred the Book contemptible with men of ingenuous spirits (even of his own opinion) and no lesse my misery (in bandying with my Beadles Lash) to be led to a Language which I loath; for whiles I would be serious, I see my selfe necessitated to *answer a foole according to his folly*, and warrantably allowed to *laugh rayling* Rabshakeh *to scorn*, yea and to *make* the mans *folly manifest to all men*, I cannot justly be censured for terming my Lasher a Beadle, since his own spurious Title Page entitles him to the office which he might Prov. 25. 4, 5. Isa. 37. 22. 2 Thes. 3. 8.

easily

easily learn in *New-England*, whose Magistrates (about seven years since) most barbarously condemned Christs servants to be *lasht* at the common whipping-post, for professing the same Gospel-baptisme which I practice, and my Beadle opposeth.

The persons thus persecuted were Mr. *John Clarke* (the present Minister of the Baptized Church at *Worcester*-house in *London*) and Mr. *Obadiah Holms*, with *John Grandall*, &c. And though Mr. *Clarke* secretly purchased his freedome of the mercenary Magistrates (as the Pope parts with his pardons) for money, yet Mr. *Holms* could not consent to the payment of their imposed thirty pound fine, so that he was most inhumanly lasht on his naked body by the Beadle of *Boston*; who several times spitting on his hand, laid on with all his strength. It would greatly affect a gracious heart to heare the sad story (now lying in print * before me) how the enraged blood-thirsty Governour told Mr. *Clarke*, he had deserved death for denying *Infant-baptisme*: And how Mr. *Wilson* (Pastor of *Boston* Church) did strike Mr. *Holmes* before the Judgement-seat, saying, *The curse of God (or) Jesus go with thee.*

* Entituled ill news from *New-England.*

Here's a sad account of *New-England* courtesie (who were themselves but lately under Prelatical persecution:) And why should I look for better from my Beadle, then to bring his Lash along with him? that he may make a display of a *New-England* spirit, in attempting that with his tongue and pen, from which (for present) his hands are tyed.

First, The sordid title of his *Lash* publisheth his own punishment: If it be a punishment to be often *plucked from his dwelling place*, which he subtilely endeavoured to avoid, when he was pluck'd from his dwelling-place at *Colchester* siege, by his shamelesse seeking for some hundreds of pounds amongst the sufferers, desiring our Elder (who assisted him in securing his cash) to keep his counsell, saying, *He would put in for enough, since was like he should have little enough.*

Psalm 52. 5.

Lash. pag. 46. In his slander of me as *a common slanderer of so many as are contrary to my opinions*, he confutes himselfe by his own confession, *That I justifie his reprover*, who was the Town-Lecturer,

rer, and one of those many that oppose my opinions: So are their present Mayor and Magistrates (for not many wise, mighty or noble are called) as also the people termed the Separation; all of them contrary to my opinions: And if I be not a common slanderer of all these, then my *Lasher* himselfe is a slanderer. Yea, such a slanderer shall I prove him, as will blast the vain boasting of his Factor *Burges*, in applauding his Pamphlet for sober and serious, without railing or slandering, just like the late vaunts of his neighbour *Luskin* (now lying in his grave) whose sale of the fatherlesse Libel (by my speedy Reply) was dasht as it were in a day.

But how sober my Lasher is, may appear by a taste of his common slanders, speciall abuses, grosse absurdities, manifest contradictions, and notorious falshood.

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1. *A touch of his common Slanders.*

THe two grand opinions of Sabbath and Baptism (which lye under his Lash) will clearly discover him the common Slanderer of so many as oppose his opinions. *Lash*, pag 1. & 38.

For first, he so deifies his first-day-Sabbath, that *who ever strikes at it*, he publiquely proclaims and reproaches them all for *Impostors, and the Devils instruments*, which surely are slanders sufficient. He spares none, from ancient *Origen* to this instant; but all *both former and later* (if they either deny a Sabbath, or assert every day a Sabbath, or sanctifie Jehovah's seventh-day Sabbath) all are branded by my Beadle. The many thousands in Court, City, Country, Army, whether Notionists, Baptists, Independents, &c. (though dark in the seventh-day Sabbath, yet) if they disown his first-day Sabbath, must all taste of his Lash: So that we are put upon this necessity, either to condemn them all, *both former and later for Impostors, and the Devils instruments*, or else to record *our Lasher for the common Slanderer*.

Which is further confirmed by his opposition of Gospel-Baptisme, wherein he confidently condemns all of this o-

opinion by branding *Anabaptism* it selfe (as he termes it) *for the main Engine of the Jesuites and their Factors to overthrow Protestantisme.*

Lash. pag. 72. Why, what a notable learner is our Lasher? who at one Sermon at *Peters* (hearing the *Anabaptists term'd the Devills Factors*) commenceth Doctor in the same Dialect: But believe it, if the President of the Privy-Councel, and so many persons of this opinion in high places be (indeed) engaged in the *main Engine of the Jesuites and their Factors to overthrow Protestantism*, 'tis time for our Beadle and his brethren to look about them. And if this be not so, I am sure the Lasher is a common Slanderer of such as oppose his opinion.

The Beadles speciall ABUSES.

WHen his Lash comes to my loyns, he layes about him like the Beadle of *Boston*, and as busily as old *Burges*, when the crabbed Caitiffe is cruelly scourging his fellow-creatures called *Quakers*, upon the account of their conscience: And yet we must not say here's any thing but what's serious and sober; not one bit of bitternesse, not a rag of rayling, unlesse we should censure his lovers as lyars; wherefore to secure their credit, it seems I must grant;

Lash. page 1. First, That he kindly *uncbristons me* in the first encounter, and continues the same courteous complement in severall lines of his Lash. With the same piety he paints me to the world with *a loathsome spirit of Apostacy* for opposing (Parish Hirelings) for maintenance; yea *full as bad as* Julian (that desperate Apostate) for *reviving Jehovah's Sabbath*. And to expresse the pinacle of his piety, he appoints sundry Professors (labouring under the like loathsome disease) to keep me company.

Lash. p. 28. How comfortably he courts me as one *endowed with cunning craftinesse, labouring to beguile and deceive my Reader* (not onely beguiling and deceiving, but labouring so to do.

Lash. pag. 30. With like humility he heaves me up as *a man of a horrible*

spirit

spirit of contradiction and deluſion; moſt ſober and ſerious ſalutes unleſſe his Factors ſay falſly.

I cannot ſay 'tis unſuitable to his ſincerity to ſpread forth my praiſes as one *ſo tipſily drunk with deluſions.* *Laſh.* page 37.

See how lovingly he lifts me *out of the ſmoak of the bottomleſſe pit, where he found me ſmothered* (if he ſpeaks truth) and commends me *for marvellous ignorance*, which is more then every one will do. *Laſh.* page 38.

Is it not Saint-like indeed to enſhrine me (in his owne dear boſome) *as falſifying and deceiving, feared and ſenſeleſſe*? And now who will ſay here's ought of bitterneſſe belched forth! But if all this be true, I may rue the time of my coming to *Colcheſter*; for I was then ſo far from being *ſottiſhly drunk with deluſions, feared and ſenſeleſſe*, that you may ſee my loving Laſher contradict all. *Laſh.* page 45.

His manifeſt Contradictions,

FOr he tells you, That *I principally bent my ſelfe in my preaching againſt the* Quakers, *who had enſnared many*: But yet he ſuſpects ſome deſigne: And indeed there is as good ground for it (upon our entrance both in one day) as for the meeting of *Simon Magus* and *Simon Peter* at *Rome*. Yet doubtleſſe the great God eminently deſigned by my reproached ſelfe on the one hand, and the *Quakers* on the other, to pluck ſo many plumes from the Pariſh Presbyters Claſſical Cap, that the hirelings and their hackneys are become reſtleſſe in their rage, while the doom of their *jus divinum* draws on apace. *Laſh.* page 43. Page 42. Euſeb.

For further proof of my being *ſottiſhly drunke with deluſions feared, and ſenſeleſſe*; my Laſher aſſures you, that I *diſcharged my ſelfe freely and fully, to the great and full ſatisfaction of thoſe that heard me*. And that I *gained eſteem of the beſt and moſt ſound Chriſtians, who were taken with the ſtrength of my gifts, and plauſibility of my deportment*. And are not theſe ſufficient ſigns of one *ſmothered in the ſmoak of the bottomleſſe pit*? which is a *Laſh.* page 422.

punishment somewhat more painful, and less profitable then the fume of a Tobacco-shop.

Lash, pag. 43. The last evidence (brought by my Beadle) of my being *sottishly drunk with delusions*, may be my renewed call to the high employment of preaching; For he sayes, *my Labours were again desired*. But was not my Father himself smothered in smoak, and sottishly drunk with delusions, to be one that desired my Labours, after he knew my opinion in Baptism? and I had printed it, with my owning of the Sabbath in my Book of laying on of hands? which he esteems the Devils doctrine, and Jesuites designe. But here's more then enough for a discovery of his Contradictions. I shall proceed to a taste of

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His Gross Absurdities.

Lash, pag. 25. & 41. & 33. & 35. 1. HE assignes the beginning of his Sabbath to morning, and his morning to mid-night, and then sends poor *Israel* to grope for Manna, and to offer sacrifice; but if he say true, that his day begins with the morning, and that morning at mid-night, I am sure his Night must needs begin at *Noon*. Our blessed Creator calls the darkness *night*, and begins the day with the evening; but the presumptuous creature, who hath no more grace then to change Jehovah's Sabbath, dare adventure to destroy the very course of nature, without dreading that doom of *putting darkness for light, and light for darkness*. Will Saints be thus deceived of Gods sanctified Sabbath, by such as dare assert the day begins at Mid-night, and Night at Noon?

Gen. 1. 5. *Ainsw.* in loc.

Isa. 5. 20.

2 He makes no scruple of beginning his First day-Sabbath in his mid-night morning, and yet deems it a marvellous difficulty to set upon the true seventh-day-Sabbath in a cloudy evening; But if it be so hard to distinguish between common and sacred time in a cloudy evening, when we are generally awake, how shall thousands be able to discern such difference in his dark mid-night morning, when fast asleep.

But

3 But here admire with me the juſt hand of God againſt this ſubverter of his holy Sabbath, who is ſo ſmothered in abſurdities, that after ſixteen moneths deliberation, he hath yielded his whole Cauſe by this his full confeſſion; * *That now Chriſt being come, though the ſervices be aboliſhed, yet the day may be obſerved.* * *Laſh*, pa. 26.

Which confeſſion being diſcovered ſince his booke was printed, himſelf is ſo aſhamed of it, that he hath raced and blotted it out.

'Tis ſtrange, that after ſo long conſideration, and ſo many ſuppers for conſultation, the Laſh being lickt over and over by ſo many hirelings correction and alteration, it ſhould come forth with ſuch a clear confeſſion as aboliſheth the Ceremonies, and celebrates the royal Sabbath.

4 I ſhall at preſent ceaſe from his Abſurdities, with his cenſure of me as *deeply drencht in little better then groſſe Popery about the Sacraments.* And indeed this abſurdity way well paſſe for my Laſhers Maſter-piece; for he ſayes, he found me thus drencht by this expreſſion of mine, That *the outward elements of bread & wine in the Lords Supper were ſpiritual things.* I do not remember the expreſſion; but let's try by what Logick hee'l prove me drencht in Popery; for thus he muſt argue. *Laſh*, pag. 44.

The Pope affirmes the Sacramentall bread and wine to be corporal, carnal, natural things.

But *Thomas Tillam* hath ſaid they are ſpirituall things. Therefore *Tho: Tillam* is drencht in little better then groſſe Popery.

Sure the Prophet is a foole, the ſpirituall man is mad, and the joynt teſtimony of his nine *New-England* Confederates will not recover his credit, nor ſecure him from this ſinke of abſurdities, which uſhers in his falſhood. Hoſea 4. 7. *Laſh*, pag. 40.

His notorious Falſhood.

The firſt falſhood.

HIs leading ſin may be that deceitfull falſhood of his, in aſſerting, *That the Gentiles ſtill have the Law written in their hearts.* He that dare thus adulterate Gods word, will not *Laſh.* pag. 121. Rom. 2. 14, 15.

not ſtick to cenſure pure *Adam* of ignorance of the ſeventh-
Laſh. page 23. day-Sabbath, nor ſcurple at rayling accuſations againſt Chriſts Miniſters; but new Covenant-Chriſtians know, that the Law written in the heart is their prerogative Royall, and not the words of the Law, but onely the work of the Law is found in the hearts of Heathens.

A ſecond falſhood. From this and the like abuſe of Scripture, he haſtens to vent his diſtempered ſpleen at me, in a ſubtle envious ſug-
Laſh. pag 42. geſtion, that (at my coming to *Colcheſter*) *I appeared neceſſitous*; which falſhood the preſent Mayor can and will diſcover to ſuch as ſhall enquire, ſeeing he firſt courteouſly entertained, invited, and encouraged me to the work; and ſo comfortably was I accommodated by the Gentlewoman with whom I ſojourned, that all who know it muſt cenſure
Page 43. it as baſeneſſe in my Beadle to *upbraid me with his Table*. Wherefore untill he produce ſufficient evidence of my appearing neceſſitous in perſon, purſe, horſe, habit, or ſomething, I ſhall make bold to record my Laſher for the Lyar.

A third falſhood. Who proceeds to a third, in affirming that *I promiſed not*
Laſh. pag. 48. *to meddle with Baptiſm.* And yet himſelfe and the Towne in generall are witneſſe of my publique engagement to preach
Heb. 6 1, 2. the whole body of Divinity, which is impoſſible to be done without handling the foundation principles of Chriſtian Religion, whereof Baptiſm is one. And if they did deſire me to conceal it (as he aſſerts) I am ſure it diſcovers their ſin and ſhame. It being a ſad ſigne of a ſinking cauſe, and
1 King. 22. 13. a corrupt conſcience to ſmother truth. They were *Baals* worſhippers that deſired the Lords Prophet to ſpeak like the Nations Prieſts; and 'twas a Jewiſh Presbytery that would
Acts 4. have ſuppreſſed the Name of Jeſus, as my Beadle confeſſeth would have ſerv'd his baptiſm.

But ſeeing I have ſufficient teſtimony that his own mouth ſeverall times confeſſed, that my promiſe was not to meddle with the controverſie of baptiſm at his meeting (which accordingly I performed, it is not I, but himſelf is the Lyar.

A fourth falſhood. And he further foments, That *ſoon after this* promiſe *I fell pell-mell upon the point of Baptiſm*. I confeſſe if my Beadle be as

expert

expert at Pel-mel as at jumping, and shovel-bord he's too hard for me. But if after this promise I preached more then 60. sermons before Heft Pel-mel upon baptism, my Lasher must be left in the lurch for the Lyer. *Lash. p. 48.*

My other Principles, (*reprinted by my Beadle*) were formerly publisht by some Libellers long since silenced, and though they were ashamed of their names, yet they are upon discovery, and do sound like their slanders. *Lash. p. 44.*

The young Levite who lay lurking in the North till he endanger his Fellowship, looks like one *Daresly* his stinging tongue being sharpned like a shaft, for envious *Archers* bow confirmes the country Proverb, that a Fools bolt is soon shot, whereby himself is snared; my Lasher also laying himselfe open as a party in Prin's; He further complaines that *I never dealt with him in a Christian way for his miscariages*, which doth but increase his score. Seeing I so laid *Ham's* Sin to his charge (for his treachery against that party he had sided with as the honest party) that his wife (trembling) said they were never so reproved, nor did I spare his passionate adversary, but pressed satisfaction on both sides, which was promised, but most hypocritically performed by my Beadle. Indeed such were the actings both of Lecturer and Lasher, that it hath moved me to heare how it became even proverbial for fellowes to call unto each other in the streets, thus; *Mr. Jennison is a knave, else aske M. Archer, Mr. Archer is a knave, else aske Mr Gennison.* I know not well what the Beadle meanes by that Infamy, which he saith will hardly ever be wiped off, but this I knew (to the praise of free grace) that my Ministrie hath been frequently attended by the chief of the Magistrates, with great resorts of people, and confirmed by the conversation of many soules, with sweet communion of more then two hundred baptized disciples, Celebrating Jehovah's Sabbath, so that I my God hath set me above the blast of a Tobaco-man, and out of the reach of his New-England lash that would make me a lyar. *A fifth falsehood. Lash. p. 55. Lash. p. 17*

And his first charge, is my opposing the *Spels* of the contentious *Lecture at Peters for which*, he saith, *there was never the least colour*: But the dayly discovery of the parish presbyters, *resisting the truth of God*, like those ancient Enchanters *Jannes and Jambres* sufficiently clears me, and proves my Lasher the lyar. *Lash. p. 41. The 6 th falsehood. 2 Tim. 3. 8.*

Lash. p. 48. Lash. 41. The 7 th. falsehood. Who is like to speed no better in his second slander in terming it a *grosse untruth* that I have printed him, as *polluting his conscience in opposing his principles*, and (that he may falsifie to purpose) he saith, *I condemn him because he will not oppose his New-England principles*; That the falsehood here of may be manifested, observe, that he professeth the morality of the fourth commandement, *as New-England doth*; now it is plain that New-England professedly opposeth those very Arguments which our Beadle takes up from *Heylin* and the Prelates, with very much vapor in the 22, 23, and 24. pages of his Lash: If then the Beadle be so, for the morality of the fourth commandement as they are, I doe once more affirme that in his opposing the Seventh dayes certainty, and beginning of the Sabbath (which they so strenuously attest) he doth still more & more pollute his conscience in opposing his professed principles, so that the grosse falsehood he would fasten upon me, reflects upon himselfe, and further confirmes my Lasher the lyar.

The. Sab. p. 147. &c.

Lash. p. 49. The 8 th. falsehood. His third slander which he termes *a very foule and manifest untruth*, is my saying that (whilst he opposed his principles at *Peters*) *the decaying Clergy sate silent*; and to prove it so, he tels us that the parish Minister prayed before he began, and spake when he had done. and by this Logick the Lasher confirmes his title In making me a Lyar; and indeed it is a notable whiff from a Tobaco shop. The parish Minister prayed before our Beadle began, and speake when he had done: Ergo tis a very foul and manifest untruth to say the dacaying Clergy sate silent whilst he speak, doubtless the old man is smothered in the smoke of his botomless pit, could none of the decaying Clergy save the mans sence from this inevitable shipwrack? Had I been admitted to their pretended conference at *Peters*, I should have done my best in relcuing his reason; But they be like feared defilements, seeing the Lasher lales me out to *be as bad as excommunicate*; But (if he be not too old to learn) let me instruct him, that no censure is so bad as excommunication, much lesse my own voluntary withdrawing. The fourth falsehood or grosse lye (to use that durty dialect wherein he disciples me) in my speech, that he highly applauded me, *without the least contradiction*, long after some of my different principles were delivered.

Lash. p. 42.

Ans. That he highly applauded me, let his own pen testifie where

where he tels the world, that I bent my ſelf freely and fully in my preaching againſt the Quakers, who had inſnared many, yea and that to the great and generall ſatisfaction of my hearers, and that I gained eſteem of the beſt and moſt ſound Chriſtians, who were taken with the ſtrength of my gifts, and plauſibility of my deportment, &c. I think he hath applauded me to purpoſe.

But to prove that he contradicted me, after ſome of my different doctrines were delivered, he tels us that *he diſcourſed, & divers times argued the points of Baptiſm with me*, which I hope may be done without a ſpirit of contradiction. And that ſuch diſcourſes & arguings were without contradiction, his own pen proves, Laſh. pag. 48. where it is publiſhed, *that after I was diſcovered to be againſt infants baptiſm, divers Chriſtians (meaning himſelfe for one) deſired me to wave it, being ſo controverſall, uſing this argument that it would but make breaches, and they ſtood in need of healings*: Now let any ingenious perſon judge whether ſuch deſires, diſcourſes, or arguments may be termed contradictings, if not, then here's full proofe from his own pen that my Laſher is the groſſe lyar, who indeed was ſo far from contradicting me in the point of infants baptiſm, that there are ſufficient witneſſes of his ſaying, *that for his part he ſhould not diſlike it, if baptiſme were forborn 3. or 4 yeares, till the children could anſwer for themſelves.* Laſh. p. 50. The ninth falſehood.

His fifth untruth, about juſtifying faith, reflects upon himſelfe, ſeeing I have as ſufficient teſtimony as any can be produced in *Colcheſter*, that I have publiſhed the truth (for ſubſtance) in my Chriſtian account confirmed; but laſtly, that *I helped to uphold the meeting at his houſe which was almoſt ſunk through his treachery in revenging himſelfe of the Town Lecturer* is ſo generally known, that if he were not *ſottiſhly drunk with deluſions*, he could not gainſay it, but this indeed is true, that till the Lecturer ſo vehemently charged him and his wife as *implacable perſons* (which I doubt was too true) there had been a meeting many yeares, in all which time they could never find away to communion; and if there be any thing of God in their ſacrament ſince, both Presbyterians, Independants, and ſeparation ſhould give me thanks for rouzing them. Laſh. p. 50. The 10th falſehood.

It is alſo true, that ſince my departure their meeting is grown numerous Laſh. p. 50.

numerous; for it being deserted and forsaken for it by the Towne-Lecturer, and secondly by my self, the man prostituted his house even to the parish Presbyterians, so that in the former season it became too hot to hold them.

I have omitted very many of his down-right untruthes in both parts of his Lash, being heartily wearied with digging in his Dunghill; I have carefully avoided reproaching terms, unlesse his owne language be censured as such. The Lord hath marvelously discovered the mans folly, & ordered his owne pen to vindicate my integrity; he hath sufficiently proved himselfe the busie Tobaco-man, & with his art of a New-England Lasher is fully proved the lyar, & so let him trudg to Stannaway bowling-green, he were better leave his jangling & follow his jumping, onely let him beware of jumping out of the *London* waggon any more, seeing his last leap so long retarded his lash, & possible has spoild that sport, but he knows how to recreate himself with his shovel-boord-table, which he can easily turne to a communion Table upon his first daies sabbath, for the fellowship of *Fordham*, and as suddainly turn it again for a Classicall consultation, how to be revenged on the Dipper who (if the persons of *Peters* and *Dedham* preach truth) trips up folks heels in the water, and is not ashamed to pull off womens stockens, and wash their feet.

Beadle, bring out your *Lash*, and do your office lustily upon these egregious, Jer. 9. 5. But I must be modest, and turne to the controversall part of the pamphlet, which savoures of a little more sobriety, which I would meet, with a proportionable spirit; wherefore leaving sorded *Will. Jennison* with the Beadles in Bridewell, I come seriously to contend with the more sollid Mr. *Jennison*, on the battlements of *Beth-el*.

The controversall Part.

Lash. p. 3. Act. 2.

And upon our very first encounter we are agreed, both Master *Jennison* and my self freely subscribing to the *Apostles Pentecost*, and fully concluding *that the same glorious day on which Pentecost then fell, was and is that blessed, Sanctified day which the Saints did, and ought to keep as their Sabbath.*

7th. day Sabbath sought out p. 68. &c.

For although the Authority of the seventh day be firmly established by the Fathers institution, the Sons confirmation, the spirits Approbation, and the Saints observation (as I have fully proved in my book of the Sabbath) yet since Master

Jen-

Jenniſon omits three of theſe impregnable Pillars, and ſingles out the fourth to caſt his whole cauſe upon: I am chearfully reſolved, through the aſſiſtance of the promiſed ſpirit of truth, to embrace that wonderful day of Pentecoſt, and none but that, for the undoubted Sabbath of Chriſtians, which I ſhall convincingly and undeniably prove to be *Jehovah's* certain ſanctified ſeventh day, which (being performed) Mr. *Jenniſon* ſtands obliged in credit and conſcience to own it; Seeing therefore we are agreed herein, I ſhall with all poſſible brevity touch (and I hope overturn) his other Arguments, and referre the whole matter to the Apoſtles Pentecoſt. And firſt Maſter *Jenniſon* (ſilently) yields, that he hath neither command from God, nor councell from Chriſt for the obſervation of the firſt day of the week. In that he flies for his prime Argument to the ſuppoſed example of Saints, which if he could prove (as no man can) yet were it not ſufficient ground to reject the true ſeventh day Sabbath, ſetled by clear commands. *Laſh.* pag. 2.

For this muſt be obſerved as a general concluſion. That *examples do only allow us liberty, and nothing but a clear command can oblige us to duty*, Rom. 4. 15. As for inſtance. Community of goods is the Saints liberty, becauſe it was practiced. But liberality of our proper ſubſtance is a duty becauſe it is commanded. *A General rule.*

Saints may freely Feaſt before Communion, becauſe we have Apoſtical preſident. But all true Diſciples muſt break bread, becauſe we have Evangelical Precept. Even ſo we have liberty to meet the firſt day, as freely as any other week-day, for we find the Saints at *Troas* then, (occaſionally) aſſembled. But we are tyed in duty to celebrate the ſeventh day-Sabbath, as being expreſly commanded. The Saints example at *Troas* once, doth no more obliege us to their time, then their meeting in an upper chamber doth tye us to the like place. If examples alone were binding, we have innumerable for the ſeventh day Sabbath: and this may be ſufficient to ſhew the invalidity of Mr. *Jenniſons* firſt Argument; and that part of his fourth which is grounded upon *Act.* 20. His Arguments from Chriſts appearing, *pag.* 2. and bleſſing *pag.* 15. *&c.* depend upon the beginning of the Scripture day which alwayes begins at Even, and ſo Chriſts non-appearing till the firſt day at Even makes rather *Act.* 17. 2. and 18. 4. *Laſh.* p. 18. 19. *Exo.* 12. 18-19. *Deut.* 16. 46.

Jer.6.14. against it, and so doth the famous examples of Father, Son, and Saints; for, in stead of the honour Master *Jennison* would put upon it (*pag.*17.18.)

1. The Father wrought upon it, *Gen.*1. and therefore we should be his followers as dear children, *Eph.*5.1.

2. The Son travelled upon it, *Luke* 24.13. 15. And he hath given us example that we should do as he hath done, *John* 13. 15.

Lash. pag. 12. 3. The Saints cast their accounts upon it, 1 *Cor.* 16.1,2. and so may we; Master *Jennisons* apprehensions of the year of Jubile are altogether impertinent, since it is evident it was the year of Christs first Preaching, *Luke* 4.16. and not of his Resurrection.

Page 13. Neither doth *Johns* being in the spirit in the Lords day shew what day that was, nor any more prove the first day, the Saints meeting time, then his being in the spirit in the Isle of *Patmos* can prove *Patmos* their meeting place.

As for succeeding ages, they do as much justifie Easter-day, as the first day of the week, and as much may be conjectured

Page 14.& 27. for the one as the other, from *Psal.*118. one command is worth 10000. suppositions. Christs birth-day bids fairest for it, *Luk*,2. 10,11. But *Iob.*8.56. carryes it.

Page 19. If any can discern the Saints assembling in 1 *Cor.*16. (as

Page 20. Mr. *Jennison* suggests) it must be by some other light then Gods word. The day of Christs greatest power prophesied, *Psa.*110.3. was the Apostles Pentecost, *Act* 2. with *Luke* 24.49 & *Acts* 1.8.

Page 22. Though Master *Jennison* cannot see why the seventh day from the words Creation should rather be mans holy rest day, then the seventh day from mans own Creation, yet through grace I

*Exod.*20.11. and others can; For in six days *Jehovah* made the heavens and the earth, and rested the seventh day, wherefore *Jehovah* blessed the Sabbath day, and sanctified it.

Lash. p.23,24. Mr. *Jennisons* Arguments against the certainty of the seventh day do equally strike at the certainty of his first day, and to what end should he contend for any Sabbath if both were uncertain? But my book of the Sabbath hath undoubted evidence of the seventh days certainty, to which I refer my Reader where he shal not only find the certain day, but the undoubted beginning of the day, not at Master *Jennisons* midnight morning, but the sixth day

Evening,

Evening, for doubtless our glorious Creator had finished his work before midnight; yea the very ceremoniall Sabbaths (because honoured with the Title of Sabbaths) were to be celebrated from Even to Even, which begins and ends at Sun-set, as is fully evident from plain Scripture which needs no consequence to confirm it, yet do I not deny a fair deduction from Scripture, but do utterly deny the setting up a first-day Sabbath by conceited consequence, against the true seventh day Sabbath confirmed by clear command. Or that any Ordinance of Christ was ever Instituted by consequence, I shall never be condemned for omitting what was never commanded, as first day, and Infant Baptism; For *sin is the transgression of some Law, and where no Law is, no transgression.*

Pag. 25. & 35. *Levit.* 23 32. *Lash. pag.* 36. *Mar.* 1. 32. *Deut.* 16. 6. 1 *Joh.* 3. 4. *Rom.* 4. 15.

It is not so as Master *Jennison* asserts; *That if the seventh day appointed* (in the Royal Law) *be the Christian Sabbath*, that *then all the Ordinances appropriated* (by the beggerly Ceremonial Law) *are still to be observed.* He that appointed double sacrifices for the Sabbath day, as a Sabbath day, enjoyned single sacrifices for week dayes, as weekes dayes; and as soon shall the week dayes cease to be week dayes as *Jehovah's* Sanctified seventh day shall cease to be the Saints Sabbath day, and as soon shall the mountain of Gods house be melted, because made up of Priests and Levites, as Gods Sabbath shall be subdued, because mentioned with burnt-offerings and sacrifices; He that accepts their persons for a Royal Priesthood will graciously own their Saviour and services for burnt-offerings and sacrifices.

Lash. p. 25. 26 *Isay* 66. 21. *Mal.* 3 3. *Isai.* 56. 6. 7. *Heb.* 10. 5. 6. 7. *and* 13. 16. *Rev.* 5 8.

And Mr. *Jennison* may one day understand that Christ was never more active then in and after death, *Col.* 2. 14. 15. And that when God brought his Son into the world, then all the Angels did worship him, *Luke* 2. 14. *Math.* 4. 11. But *Heb.* 1. 6 speaks not of his resurrection day, nor *Psa.* 118. of every first day of the weeke, nor were the disciples in a hopelesse condition till the first day was almost and altogether ended, *Luke* 24. *Mark* 16. 13. 14. As for *Heb.* 4. I have faithfully expounded it in my book of the Sabbath, and whereas Mr. *Jennison* saies the word Sabbatism denoteth not any dayes rest. Mr. *Carter.* (in his covenant) will tell him it denotes the first day, and I suppose he knowes the originall as well as Mr. *Jennisons* instructers. But

Lash. page 27. Page 28. *Lash. pag.* 29.

let

let the Lexicons and Dictionaries be examined (whose authors were equally ignorant of the true Sabbath) and they will inform that the word Sabbatism signifies the *Celebration of the Sabbath, or a day of rest*, But Mr. *Jenniſon* is quite miſtaken, in applying to the reſt mentioned in the other verſes, for they are all of them an other different greek word, and it is utterly untrue that he ſaies Chriſts ſufferings ceaſed not at his death, and that the holy womans celebrating Sabbath was not after Chriſts ſufferings, *Luke* 23. for when he once died he bequeathed his ſpirit to God, and entred into reſt, *Luke* 23. 46. *Act.* 2. 26.

Lash. p. 31. *Heb.* 7. 27. & 9. 26. & 10. 10.

If the 4th. commandement be given to the Gentiles (as Mr. *Jenniſon* confeſſeth) I am ſure it commanded nothing but the ſanctifying of the 7th day Sabbath which is to *continue for ever and ever, even till heaven and earth paſſeth away*, and ſo was it never ſaid of circumciſion nor firſt fruits.

Lash. p. 32. and 32. Pſ. 111. 7, 8. *Mat.* 5. 18.

As to that of *Col.* 2. 14. 16. I am ſure it doth not ſo much as mention the ſeventh. day, If it oppoſe any thing in the 4 th. commandement it muſt be the Sabbath it ſelfe, which Mr. *Jenniſon* will not ſay. But I have fully proved it toucheth not the Royall ſeventh day Sabbath at all, which Mr. *Jenniſon* doth not anſwer.

As to Mr *Jenniſons* aſſertion that the day begins with morning, he doth not onely oppoſe New-England principles, but the order of God himſelfe, who placed the evening before the morning; And *Mark* 14. 30. is pregnant for it, for the 14th day at even when the Paſſover was eaten, was the beginning of the fifteenth day, as is confeſſed by the learned commentators Anot. *Lev.* 23. 5. and is plain *Exod.* 12. 18, 19. and however Mr. *Jeniſon* termes it *a ſhuffle to ſay the firſt fruits were offered the morrow of (or after) the Sabbath, and yet this morrow was the Sabbath it ſelfe*, he termes not me but *Moſes*, if not God himſelfe the ſhuffler, who plainely calls the 15 th. day of the firſt moneth the morrow after the Paſſeover, when they came out of *Egypt*, & yet the very ſame night of eating the Paſſeover, & departing out of *Egypt* was the beginning of the 15 th day, *Exod.* 12. 18, 19. If this be marvellous ignorance as Mr. *Jeniſon* termes it, I am content to be ſo cenſured by him, whilſt I have learned *Ainſworth*, Diodati. the Engliſh commentators, *Moſes*, and God himſelfe to bear me out in it. And that *Saviour* who is Lord of the Sabbath

Lash. p. 34.

Gen. 1.

Lash. p. 37.

Ainſworth.

Numb. 33. 3.

Lash. p. 38.

Sabbath will reckon with Mr. *Iennison* for his hard speeches for we shall seek none other Saviour, but he who commands the keeping of his Sabbath, *Mat.*24.20. *Lash.* p.38,39.

As to the judgement of God upon the Prelates, indeed it is most just for their oppoſing the morality of the Sabbath, and let thoſe who aſſert it, that ſleight it, expect the next Vial. I have ſeen variety of judgements, even to aſtoniſhment, upon rejecters of the revived ſeventh day Sabbath, which (in my Reply to the next book which I hear is in the Preſs) I may poſſibly have more leiſure and juſt ground to particularize.

The Streſs of the Controverſie.

AFter this brief, yet full Confutation of Mr. *Iennisons* inferiour Arguments, I find him (in my entrance upon (the Apoſtles Pentecoſt) which he concludes the *main Streſs of the Controverſie*) labouring under two very groſs miſtakes; The firſt is a ſtrange conceit, that the firſt fruits (enjoyned *Lev.* 23. 11.) was to be ripe corn; and upon this his miſtake, he renders the day of reaping *uncertain, according as Harveſt came ſooner or latter*; and ſo runs on in reckoning the fifty daies, or ſeven weeks, at randome, to faſten (the Apoſtles) Pentecoſt to his Firſt-day Sabbath; whereas the Scripture requires not *ripe corn*, but *green ears*, * ſuch as the field afforded at their going out of *Egypt*, in Memorial whereof theſe *firſt fruits* were appointed, and Gods *Iſrael* prohibited to eat thereof, until this homage were performed. *Act.* 2. *Lash.* p. 3. p. 4. & 10. * *Lev.*2.14. *Exod.* 9. 31. *Deut.* 16. 12. *Exod.* 23.14.

This foul fault in the entrance of his account of fifty daies, muſt needs be ill in the end.

His ſecond intolerable miſtake, (which hath nothing to ſave it from high blaſphemy, but groſs ignorance) is his confident aſſertion, that *the feaſt of firſt fruits* was not at the end of the weeks, but at the beginning; yea, and chargeth it as a *very great miſtake, to ſay the Feaſt it ſelf was not till the end of the weeks.* This Charge flies in the face of God himſelf, *Lash.* p. 9.

self, who hath thus expresly spoken by his servant *Moses*: *Also in the day of the first fruits, when ye bring a new meat-offering unto the Lord, AFTER YOUR WEEKS BE OUT,* Numb. 28.26. with Lev. 23. 2. 4. *ye shall have an holy Convocation, ye shall do no servile work.* This was that holy Convocation, *Act.* 2. 1, 2. called (in Greek) Pentecost, whereon the bread which was made of the Sheaf (or omer) waved, *Lev.* 23. 11. was to be again waved before the *Lord*, as the first fruits, *Lev.* 23. 17, 20, 21. I shall not henceforth wonder at Mr. *Ironside's* error, in his reckoning the seven weeks, so as to make Pentecost fall upon his first day, who can so confidently affirm that this Feast was in the beginning of the weeks, and charge *Moses* with *a very great mistake*, for recording it to be *after the weeks were out.*

Last. p. 3. Now touching that which he terms *the main Stress of the Controversie between us*, we have both solemnly engaged before the world (in print) *casting* (as he saith) *our whole cause upon it. That the day wherein* (the Apostles) *Pentecost fell*, * *was, and is that glorious day, which the Saints did, and ought to keep as their Sabbath.* And I define no more, but that he which shall shrink from this clear confession, may be henceforth judged and deemed a deserter and profaner of the true acknowledged Christian Sabbath.

* Act. 2. 1.

The fair discovery of this Question, upon what day the Apostles Pentecost fell, will be fully evident in the institution of the Feast, *Lev.* 23. 10, 11, 15. where *Jehovah required Moses to speak unto the children of Israel, and say unto them, when ye be come into the Land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the Priest, and he shall wave the sheaf before the Lord, to be accepted for you on the morrow of the Sabbath* (for so is the Hebrew, and so *Ainsworth* renders it) *on the morrow of the Sabbath the Priest shall wave it.* And what ever this Sabbath was, this is plain, that from the morrow following, they were enjoyned to begin their reckoning of seven Sabbaths, *Lev.* 23. 15, 16. which is expresly called seven weeks, in *Deut.* 16. and the Septuagint is the same in both places. *And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven Sabbaths*

ממחרת השבת

επτα σαββατα, Lev. 23.

baths shall be compleat, even unto the morrow after the Seventh Sabbath, shall ye number fifty dayes.

This Sabbath from whose morrow the account began, is by *Ainsworth*, *Diodat*, &c. called the Passeover Sabbath, and *Easter*; But Mr. *Jenison* is very angry with me for so speaking, and yet from the bare authority of certain obscure Informers, he confidently concludes, *that it was the Jewes seventh-day weekly Sabbath*, and so boldly begins upon the first day of the week to number the 7 weeks, or fifty days, so to make Pentecost fall (*Pat*, as he phraseth it) upon his supposed first-day Sabbath. *Lash*, p. 4. & 5. & 8.

I shall not (with my small skill in the Hebrew) presume to contend with his unknown informers, who assures him *that it can be no other then the weekly Sabbath*; yet I suppose modesty will even constrain both him and them to submit unto the information of the most profoundly learned, which the long Parliament and Assembly could find for that eminent mark of the *English Annotations upon the whole Bible*, whose Notes upon these very words [*Lev.* 23. 11. 15. *On the morrow after the Sabbath*] are quite contrary to Mr. *Jenison* and his informers, who say *it can be no other then the weekly Sabbath*. Their notes are these; *Not the weekly Sabbath, but the first day of the Feast of unleavened bread called* (say they) *a Sabbath*, vers. 7. Yea, and to put the seven weeks or fifty dayes out of doubt, these learned men do expressly declare in the same place, the punctuall day of the Feast, and of the moneth which begins our account, even *the second day of the Feast, which is* (say they) *the 16th day of the month* Nisan, *from which day were reckoned the fifty dayes ended at Pentecost, reckoning that second day inclusively*. Here's the most clear confession, that the Sabbath leading to the account of fifty dayes is not the weekly Sabbath; but that the morrow following the waved sheaf is the (certain fixed) 16th day of the moneth, and begins the number of 50 days, or seven weeks; and on what day this 16th of *Nisan* fell at the death of Christ is clear; for *upon the 14th day of the first moneth at even*, did our Lord Jesus (*who is the true body of these shadows*) punctually celebrate the Passeover; and upon the morrow being *English Annot.* on Lev. 23. *Exod.* 12. 18 *Coll.* 2. 16, 17. *Matth.* 26.

ing the 15th day (and commonly called good *Friday*) was our first fruits waved by the Priests upon the Crosse: So that the 16th day being the seventh day Sabbath, must unavoidably begin the seven weeks, or fifty dayes; and this is easily known, that the same day which begins the account must needs end it, and be the true day of Pentecost.

Though this clear confession from the Sabbaths adversaries might suffice, yet through strength from on high with demonstrations of the spirit and power, I shall further produce three infallible proofs that the Apostles Pentecost was none other then the sanctified seventh-day Sabbath: And this will be evident by Gods institution of a Feast, for he assigned a certain day, from which the number of fifty dayes began; and this day was the morrow of (or after) a certain Sabbath, which must be punctually fulfilled in and by Christ, as well in the *Time* as in the Type, or else why was the time so precisely appointed, and the fifty days so exactly to be numbred?

That Christ was punctuall in time, see Mat. 27. 55, 56. Luke 22. 35. John 8. 20.

The morrow after this certain Sabbath will be readily known.

First, by the sickles first entring the Corne, *Deut. 16. 9.*

Secondly, by the waving of the first fruits, *Lev. 23. 11.*

Thirdly, by offering the same day a Lamb without spot, *Lev. 23. 12.*

The time when these shadows were all punctually fulfilled in Christ the body is abundantly manifest. And first, the certain day when the the sickle was first put to him, to cut him downe, the whole world knows to be that they call good *Friday*, that is the sixth day of the week, *The day of the preparation before the 7th day Sabbath*, from which sixth day Gods account of the seven weeks begun by his appointment, *Deut. 16. 9. Seven weeks shalt thou number unto thee, begin to number the seven weeks from such time as thou beginnest to put the sickle to the Corne.* Is it possible for any truth to shine more clearly? Now either Mr. *Jenison* must deny (what he grants, *pag. 38.*) That *Christ was by the sickle of death cut down*, (upon the sixth day of the week) or else he must give glory to God by beginning to number the fifty dayes or 7 weeks, from

Isai. 53. 8.

Luke 23. 54, 55, 56.

from that time the ſickle firſt entred our corn, and cut him down by death, from which day the holy Sabbath is the very firſt of the account, and at the end of ſeven full weeks, the ſame bleſſed ſeventh day Sabbath that began, muſt needs end the fifty daies exactly upon the Apoſtles Pentecoſt, although *the Law was not the very image of good things to come*, yet certainly this Sickle was a notable ſhadow in many particulars. *Heb.* 10. 1.

1. It was put to the corn, *Deut.* 16. 9. which the Jews performed the night following the Paſſeover, with great ſolemnity; and juſt ſo was it fulfilled in Chriſt, *Iob.* 8. 3.

2. They were to cut down *green ears*, *Lev.* 2. 14. And even ſo our Saviour expounds himſelf the very day of his ſuffering, *Luke* 23: 31. when our green fir-tree was cut down. *Hoſ.* 14. 8.

3. The green corn was bound, (as the Hebrew ſignifies, *Lev.* 23. 10.) and brought to the Prieſts, and ſo was our green plant, *Iob.* 18. 12, 13.

4. The green corn was to be dried by the fire, *Lev.* 2. 14. neither was this wanting to our firſt fruits, *Luk.* 22. 54, 55.

5. It was to be beaten out of full ears, *Lev.* 2. 14. and juſt ſo was our Saviour ſerved, (at full age) *Matth.* 26. 67, 68. and 27. 26. 30. After the firſt fruits were thus fitted, (as the Engliſh Annotations ſhew, on *Levit.* 23. 10.) they were upon the morrow of that Sabbath to be waved by the Prieſt, *Lev.* 23. 11. And this is the ſecond infallible token what that Sabbath was, namely, the Paſſeover, on the morrow of which Sabbath it was exactly accompliſhed in Chriſt, by the crucifying Prieſt, who waved him between heaven and earth upon the ſixth day of the week, from which day began the count of the Apoſtles Pentecoſt, punctually beginning and ending upon the ſeventh day Sabbath.

The third infallible mark by which that Sabbath (*Lev.* 23. 11, 15.) is more then fully found, was the Lamb without ſpot, appointed to be offered the very ſame morrow of the Sabbath, but this was ſuch an infallible token to know the undoubted day wherein it was accompliſhed in Chriſt, that Mr. *Jeanniſon* hath wholly (and I doubt deceitfully) omitted

mitted it. And indeed it is impossible that any thing but wilful blindness should obscure the glory and stupendious eminency of that sixth day of the week, whereon *our Lamb without spot or blemish* was offered, from which sixth day begun the account of the Apostles Pentecost, and as it began, so it exactly ended on the seventh day Sabbath, to its everlasting glory, and the glory of him that sanctified it, God blessed for ever, *Amen.*

Heb. 9. 14.
1 *Pet.* 1. 19.

And thus while Mr. *Jemison* and his Informers affirm, (without one word of Scripture) that the Sabbath from whence our reckoning arises, (*Lev.* 23. 11, 15.) was the Jews weekly seventh day Sabbath: I affirm, (with the most learned of this Age) that it was not the weekly Sabbath, but the first day of the Passeover Feast; and I have fully proved by three infallible Scripture marks, that the fifty dayes did at the death of our Redeemer, most exactly begin and end upon the seventh day Sabbath.

Why blessed be Jehovah the Institutor of this Sabbath, and glorified be Jesus the professed Lord of this Sabbath, and for ever honoured be that excellent spirit, who at the Apostles Pentecost, most wonderfully owned and approved this same seventh day Sabbath, as hath been convincingly proved by

1. The Sickles first entring our Corn.
2. The waving of our sheaf of first fruits, and
3. The offering of our Lamb without spot.

And now unless Mr. *Jemison* can confute this precious point, (which I am sure is utterly impossible) I must expect the speedy performance of his promise, to own and imbrace *this glorious day on which the Apostles Pentecost fell, as the very day which ye did, and us, let to keep as their Sabbath.* And I shall for ever acquit him of all the abuses in his book, and esteem it abundant satisfaction to see a sinner return from the error of his way. *Amen.*

Lash. p. 3. & 11, 12.

Jam. 5. 20.

As touching the second part of Mr. *Jemisons* Lash, concerning Baptisme, he must excuse me if I deem it a dishonour to that flourishing truth, to contend with him, after so many learned debates of persons with whom neither of

as may compare, much less conceit to exceed.

The Covenant made to literal *Israel*, which he would have to be one with mystical *Israel*, do exceedingly differ. As;

1. In the Mediator, *Gal.* 3. 19.
The servant being veiled, 2 *Cor.* 3. 13.
The Son revealed, *Matth.* 17. 5. 2 *Cor.* 3. 18. *Joh.* 1. 14.
2. In the parties taken into Covenant.
In the Type a fleshly seed, *Gen.* 17. 7, 13.
In the truth a faithful seed, *Gal.* 3. 9, 29. *Rev.* 12. 17.
Then not in Covenant, till first they were *Abrahams*, now not in Covenant, till first they be Christs.
3. There's difference in the Sign.
The shadow signed the outward man, *Gen.* 17. 10, 11.
The truth signs the inner man, *Rom.* 2. 28, 29. *Eph.* 1. 13, 14.
4. In the Sacrifice:
The Type Carnal, *Heb.* 9. 10.
The Truth Spiritual, 1 *Pet.* 2. 5.
The Type dead, *Heb.* 10. 1, 4, 5.
The Truth living, *Rom.* 12. 1, 2.
5. In the Inheritance:
The Type Temporal, *Deut.* 4. 21, 38. *Ier.* 11. 3, 5.
The Truth Eternal, *Heb.* 9. 15. 1 *Pet.* 1. 4.

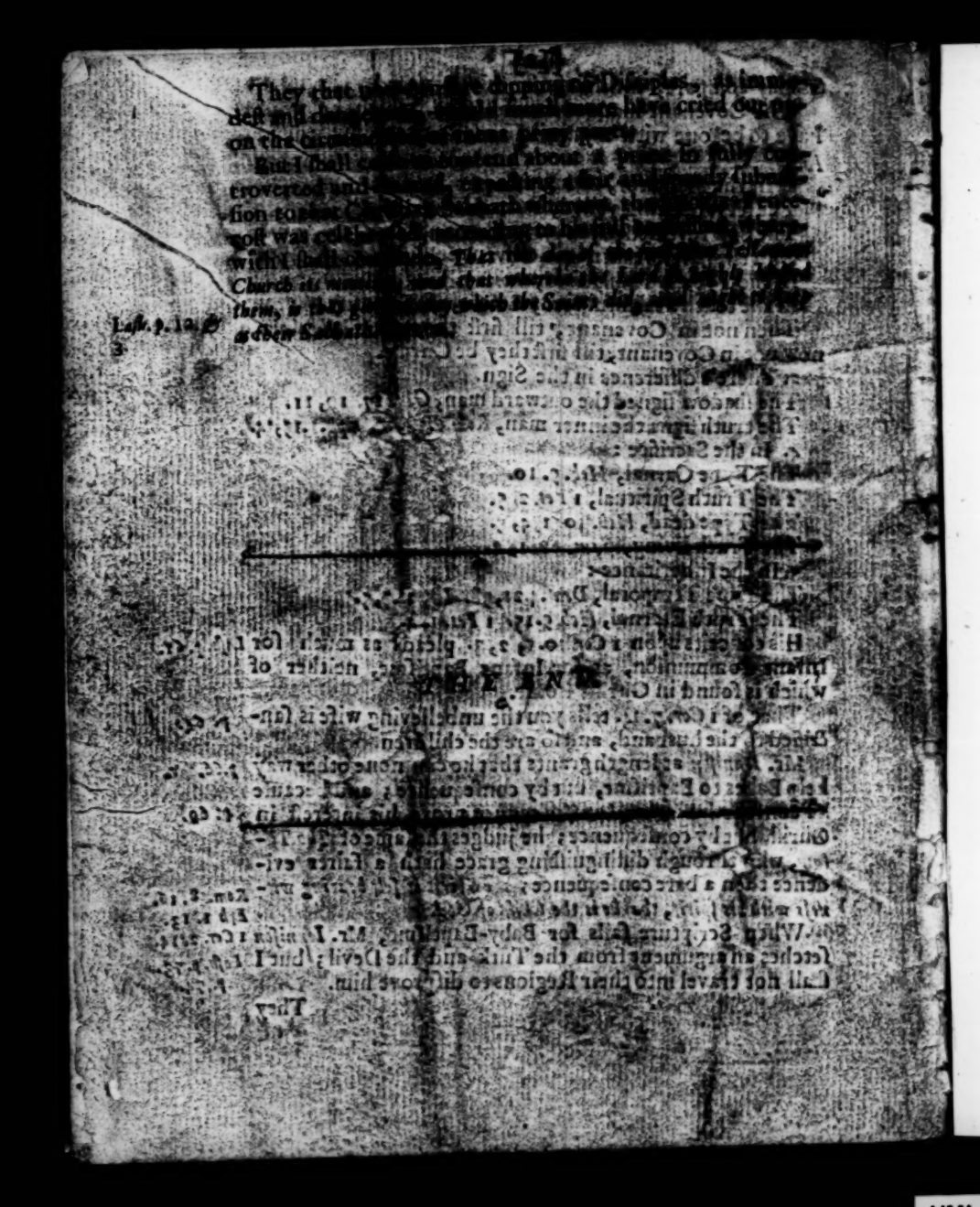
His conceits upon 1 *Cor.* 10. 1, 2, 3. pleads as much for Infant Communion, as for Infant Baptisme, neither of which is found in Christs House. *Lash. p.* 61.

That of 1 *Cor.* 7. 14. tells you the unbelieving wife is sanctified to the husband, and so are the children. *p.* 64.

Mr. *Ienniſon* at length grants that he can none other way help Babes to Baptisme, but by consequence; and because he confesseth *William Ienniſon* cannot prove his interest in Christ, but by consequence; he judges the same of *Tho. Tillam*, who through distinguishing grace hath a fairer evidence then a bare consequence; *the Spirit it self bearing witness with his spirit, that he is the Child of God.* *p.* 66. *&c.* *p.* 69. *Rom.* 8. 16. *Eph* 1. 13.

When Scripture fails for Baby-Baptisme, Mr. *Ienniſon* fetches an argument from the Turk and the Devil; but I shall not travel into their Regions to disprove him. 1 *Cor.* 2. 14. *Lash. p.* 73. *p.* 74.

They



They that [illegible] dipping of Disciples, as immo-
dest and [illegible] have cried out [illegible]
on the [illegible]

But I shall [illegible] about a [illegible] so fully con-
troverted and [illegible] expecting a fair and [illegible] submis-
sion to [illegible] Church [illegible] whereas [illegible]
cost was [illegible] to [illegible] wherein
with I shall [illegible] That [illegible]
Church its [illegible] and that wherein the [illegible]
them, is that [illegible] which the Saints did [illegible]
as their Sabbath [illegible]

Last. p. 12. & 3.

[illegible] Covenant, till first [illegible]
[illegible] in Covenant, till first they be [illegible]
[illegible] difference in the Sign.
[illegible] signed the outward man, [illegible]
The truth signed the inner man, [illegible]
[illegible] In the Sacrifice:
[illegible] Carnal, Heb. 5. 10.
The Truth Spiritual, 1 Pet. 2. 5.
[illegible] Typedead, Heb. 10. 1. 5.

[illegible] Difference:
[illegible] Temporal, Dan. [illegible]
[illegible] Eternal, [illegible] 5. 15. 1 Pet. [illegible]
His [illegible] 1 Cor. 10. 5, 2, 3. pleads as much for [illegible]
[illegible] communion, [illegible] Baptisme, neither of
which is found in [illegible]

[illegible] 1 Cor. 7. 12. tells you the unbelieving wife is san-
[illegible] the husband, and so are the children.
Mr. [illegible] at length grants that he can none other way
help Babes to Baptisme, but by consequence; and because
[illegible] his interest in
[illegible] by consequence; he judges the same of [illegible]
[illegible] through distinguishing grace hath a fairer evi-
dence than a bare consequence; [illegible]
[illegible] the [illegible]
When Scripture fails for Baby-Baptisme, Mr. [illegible]
fetches an argument from the Turk and the Devil; but I
shall not travel into their Regions to disprove him.

They

They that now condemn dipping of Disciples, as immodest and dangerous, would much more have cried out upon the circumcision of mens privy parts.

But I shall cease to contend about a point so fully controverted and cleared, expecting a fair and speedy submission to that Christian Sabbath wherein the Apostles Pentecost was celebrated, according to his full perfection, wherewith I shall conclude, *That the day of the first new Testament Church its meeting, and that wherein the Lord so highly blessed them, is that glorious day which the Saints did, and ought to keep as their Sabbath.* Amen.

Lash. p. 12. & 3.

THE END.